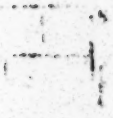
The Proteſtants and Ieſuites together by the eares in Gulicke-land.

Alſo,

A true and wonderfull relation of a Dutch maiden (called *Eue Fliegen* of *Meurs* in the County of *Meurs*) who being now (this preſent yeare) 36 yeares of age, hath faſted for the ſpace of 14 yeares, confirmed by the teſtimony of perſons, both Honourable and worſhipfull, (as well Engliſh, as Dutch.

Truely tranſlated according to the Dutch Coppy.

Imprinted at London for *Nicholas Bourne*, 1612.



Laus Deo this 27 of Iuly Anno 1611 ſtilo magnæ Brytanniæ.

The Letter.

BEloued Brother: many hearty commendations, &c. I haue ſent vnto you the picture and liuely deſcription of a Dutch maiden, drawn out of Dutch colours, & put into Engliſh. The Dutch coppy comes along with it, which I haue tranſlated, as well to giue you teſtimony of my brotherly affection towards you, as to haue my Countreymen in England acquainted with ſo miraculous a power of Gods worke on ſo weake a creature, therby the more to magnifie his glory. If the newes of this be not as yet come to London, I wiſh you to ſend it to the Preſſe. It is not to be doubted but that a relation ſo freſh and vn-common, will be acceptable to our Nation, to whom Newes are moſt welcome I know. To confirme the truth hereof, my Lord Generall, with many other noble Gentlemen, are worthy witneſſes, who both know this maiden, & haue ſeene her. The report is new and lately publiſhed: If it had bin poſſible to haue gotten meanes (by a

messenger) sooner to haue sent it to you, it had sooner come to your hands. But as it is, I pray receiue it, & with it, a second Newes, as fresh in the mouthes of all men, and fuller of construction, by reason of an expected Euent thereof, to breake into a warres. And that is in Aken, within a dozen miles of Gulicke: which I pray you likewise to publish to the common view.

The Dutch Coppy of the relation of Eue Fliegen of Meurs in the County of Meurs, a maiden (now aged 36 yeares) who hath neither eate nor drunke, any manner of Sustenance, by the space of 14 yeares, translated into English as followeth.

THe Omnipotent Creator of the world, hath not in times past onely expressed the glory of his power, in his wonderfull composition, framing and presenting to the eye of Man all sorts of creatures, both in heauen, earth, and the waters: But euen now at this day, is the same his miraculous hand working still. Amongst infinite nnmbers of which his excellent peeces, able to hold man in astonishment, this of a Maiden is well worthy of admiration, of whom (because the true body and shape cannot in substance bee sent vp and downe the world) this picture or counterfeit (so neere as words can ex-

expresse her) shewes her drawne to the life.

This Maiden (by name Eue Fliegen) liues at this present within the towne of Meurs, she was borne in the yeare of our Lord 1575, within a little of that towne at a place called Fliegen-house, whereupon she takes her name: of meane and very poore parents. So that in her yonger dayes (they being not able better to maintaine her) she was compelled to keepe swine for the country people, enduring (by that hard course of life) the bitternesse of much hunger, as she her selfe confesseth.

Liuing in this extremity of misery, she often (so well as she could, seeing no other wayes nor hope of comfort) made earnest prayers to God, that he would take pitty of her wretchednes, and relieue her, from that daily hunger, by which her body was tormented & consumed: her prayers were heard, according to her request: And such compassion tooke the Almighty of her miseries, that in the yeare 1594, her desire of feeding, which in former times she had, grew to be faint, & very small. Insomuch that euery 2, 3 & 4 daies, she tooke little sustenance or none at all. From the 4 day she began voluntarily to fast til the 10 day, & so did forbeare, or rather had no stomacke to meate, the space of fourteene dayes together, which abstenēce of hers grew in the end end to such a custome, that shee vtterly refused the tast either of meate or drinke, and in that manner hath her body (by Gods prouidence) bene preserued euer since the yeare of our Lord

1597 to this present yeare 1611 (being full 14 yeares) This strange wonder continuing thus long, drew not onely many people to see her, but also many tryals to be put vpon her, amongst which, this was one, In the yeare 1599, the Noble Countesse of Meurs with her waiting Gentlewoman, hauing brought this Eue Fleigen into a garden, with much importunity to haue her eate somewhat, so preuailed that shee plucked a cherry and tasted it, and had no sooner eaten it downe, but that the Lady with her seruants were in feare shee would there presently haue dyed, shee fell into so sodaine and violent passion of an extreme sickenesse: in the which she continued a long time, but in the end with much ado recouered her health. Within a yeare after the said Eue falling againe into a greater sickenes, it was held fit (by the opinion of Doctors) to haue her drinke a spoonefull or two of the thin whey, which comes from Buttermilke, being sodden: shee made offer to tast it, but could by no meanes take it downe. At another time of sickenes, shee her selfe thought she could sup the broth of a chicken, but no more then a spoonefull being offered to her, shee fell into a more extreme fit of sickenes then before, so that finding her body afflicted by these tryals, shee vtterly abandoned the vse of any food, or nourishment, by the full space now of 14 yeares. In all which time, through no disposition of the season or time of the yeare, hath shee bene seene or knowne either to complaine of thirst or hun-

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ger: yet vntill her age of 20 or 22 yeares, shee tooke her food (where by her labour or other honest meanes it could be gotten) as other people commonly vse to do.

This her forbearance to take the due nourishmẽt that should maintaine life, hath brought her body to a weaknes, and her face to an exceeding paleness.

She saith that euery second day an exceeding cleere light shineth round about her body, the common light or brightnes of the day, being nothing comparable to it: which light when she beholdeth and (as she saith) feeleth shining vpon her, she hath likewise a feeling on her tongue of a strange and extraordinary delicate sweetenes, the moisture of which strengthens her (to her seeming) for her eies can behold no other thing but only that perfect and vnusuall light.

The Preacher of Meors (by name, Conradus Felchnijsen) could not a long time be perswaded that this was truth, which hee heard reported of this maiden: to giue therefore not onely content to himselfe, but satisfaction in this matter to others his friends, who were of his beleefe likewise, he tooke the said Eue (being come to heare the euening Sermon) home with him to his owne house, & there kept her in a chamber by the space of 13 daies, watched day and night by sundry other persons his friends, candles burning euery night, and she neuer being suffered to be alone without company the space of one minute, in all which time shee neuer tasted

toode, and (at the end of 13 daies and nights) being demanded whether she where then either hungry or thirsty, she answered no: so that the Preacher now hauing by the experience of his owne eyes, found out that which he could not before beleeue, is now inforced with admiration to acknowledge to be true. To whose testimony, a thousand persons (both honourable and of other condition) can witnesse, and there is she liuing at this day, in the towne of Meurs to be seene, and spoken with daily and hourely, & her manner of liuing being obserued with the narrowest eyes, & seuerest circumspection, so that it is impossible, she should be an impostor or deluder: and the better to confirme the truth of this, a worthy Magistrate of the same towne hath giuen liberall and ample approbation to certaine Cities, & to seuerall persons of worth, with his certificate and the seale of the towne thereunto annexed: if all these testimonies of her, cannot perswade and win credit to our report, the maiden (of whom it is made) is yet to be seene, in the towne of Meurs. Nor shall it be amisse, the better to strengthen this short discourse, to set downe in a few lines more, what some histories of our present times do mention of persons who in the like manner haue fasted long (beyond the ordinary strength & custome of mans body) and liued (as this maiden does now) without eating.

Franciscus Citesius (Doctor in the vniuersity at Poitiers) witnesseth (in his booke written in

Latine

Latine & imprinted at Montpellier in Anno 1602) that for certaine yeares, one Catherine of Colberghen liued in Spires 7 yeares together, without meate or drinke. Also within the town of Conflans in France lying vpõ the borders of Limosin vpõ the riuer Vien, A Smith (by name, Iohn Balam) begot of his wife (Lucrece Chambelle) in the yeare 1588, a daughter named Ione Balam, who for the space of two yeares, did neither eate or drinke, in publication of which wõder that famous and eloquent Doctor, Iacobus Viuerius wrote certaine verses, which are thus Englished.

How many wonders great before our eies appeares,
Whereof no reason firme to you can shewed be.
Behold, a maid in health, indures at womans yeares (she.
Twise 12 moneths long to fast, for sustenance none takes
The Lords and neighbours there, to her had good regard,
That dwelt in *Conflans* towne, on that Vienish fare.
No meate nor drinke in all that time so long she mard,
Her throate so narrow was, her victuals she did spare.
Full strange it was to see, her belly was so flat,
The passages were shut, no entrance there was found,
She voyded nothing forth, nothing at all she ate,
Her priuy parts were cleane, thence nothing fel to groũd,
But yet she speakes, she sighs, she goes, she feeles I know,
Mine eies are witnes sure, hereof you need not doubt:
Which wõdrous work doth teach, that nature here below
By God alone is rul'd, who gouernes all about.
To whom all things that were, or euer yet shall be,
Must stoope their lofty tops, their heads also must bend,
Whose wisdom, might & power, ô man doth teach to thee
To praise his name for aye: And so I make an end.

Ouer the picture of the maiden in the Dutch Coppy, ſtood theſe Latine verſes, viz.

Meurſæ hæc (quam Cernis) decies ter, ſexq; peregit
Annos, bis ſeptem prorſus non veſcitur Annis.
Nec potat, ſic ſola ſedet, ſic pallida vitam
Ducit, & exigui ſe oblectat floribus Horti.

Thus Engliſhed.

This Maid (of *Meurs*) hath thirty ſixe yeare ſpent,
Fourteene of which ſhe tooke no nouriſhment,
Thus pale and wan ſhee ſits (ſad and alone)
A garden is all ſhe loues to looke vpon.

The Letter.

BEloued Brother, if you call to remembrance my former letters (written vnto you about the beginning of September 1605) you ſhall find in thē, a report of this Maiden of Meurs, who at ỳ time had faſted but eight yeares: which report I know you very sleightly entertained, and as I thinke, thought it fabulous and vntrue: But before that time, and euer ſince, her manner of liuing hath beene ſo narrowly looked into, that I am now my ſelfe thoroughly perſwaded to beleeue it, becauſe not onely I, but thouſands beſides, haue ſeene her, & can teſtify with mee. None of the Princes of Germany, nor any Noblemen or Gentlemen of England, trauelling neere that way, but haue bene eye-witneſſes of what I write to you, concerning her, many at this preſent in the Engliſh Court haue ſeene her. His excellency (Graue Maurice) who is Earle of Meurs, neuer commeth into the Towne, but he makes her one of his

guests.

guests, yet she eateth noting at all. Thus much of this wonder. Now for Gulicke-newes.

The Protestants and Iesuites together by the eares in Gulicke-land.

AT Aken, a great Towne (where the Crowne of the Empire is kept) standing within 12 miles of Gulicke, in Gulicke-land did this quarrell begin, vpon the occasion following.

Since the taking of Gulick, that the land was gouerned by a Protestant Prince, the Protestants presumed (as well they might) to haue more liberty then they had wont, and to go to heare Sermons a mile or two out of the towne (yet in most Townes in Cleue-land they vse to preach in Churches) The Iesuites taking note of this, and the Magistrates being Papists & fauourers of their owne religion, consulted together how to stop this tide and passage of the Protestants, from swelling to a greater streame & thereupon suddenly apprehended as many of the Protestants that had bene at the Sermons as they could possible lay hands vpon: Great fines being set vpon some, and the rest (whose number were not few) appointed to be banished. Which seuerity & cruell doome was borne with patience so long, that out of Aken were drawne into banishment 300 families at least, and that vpon the 13 day of June (now last past) there were to bee sent from thence into the like misery and exile a great number more,

The sight of which, striking into the hearts of the common Burgesses of the towne, & mouing thē to compassiō, they resolued to go altogether to the Town-hall, to haue their poore countrymen, with their wiues and children staied: at their intreaty, and humble intercession, they did so, as they resolued, and came to the place where their Magistrates were assembled: But no prayers, no teares, no intreaty could preuaile, but all were by the Magistrates sharpely charged and commanded to depart peaceably home to their houses: for they knew well enough what belonged to their places, to the state of towne, and what was to be done.

But a number of people (both Protestants and Papists) in a mixed assembly being gathered together, before the Towne-hall, the Papists expecting the euent of this new busines, the Protestants lamenting the banishment & departure of their friends, kindsfolkes, & countrymen, and seeing no hope to find any mercy at the Magistrats hands, some (amongst the rest) burst out into passionate expostulations crying (out of their true pitty, sorrow, and desire of reuenge.) Is there no remedie, no helping strong hand that can, or that dares cast off a burthen so heauy, and so intollerable as this? Must we behold our fathers, our sonnes, our brethren, wiues, sisters & acquaintance, driuen thus like out-casts into forreine and vnknowne countries (out of our native land) onely for hearing the word of God truly preached amongst vs. And

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is there none so valiant to step forth and defend them and vs from this miserable and tyranous bondage? Can we fight for the same cause (O you faint-harted Dutch nation) against proud forreine people, keeping them out at the swords point, and shall we not be able to maintaine our owne quarrell against our owne countrimen? Can our armes and our weapons, with which we haue wonne battailes, not now helpe our selues? no, no, replyed others, we the wretched and dispised number of the Protestants are few, but the Jesuits and Papists (our cruell enemies) are many and strong. Yet cryed others in what nobler, in what better quarrell can wee venture our liues, and, venturing so loose them, then in defence of the Gospell, our country, our brethren, kindred, and friends? wee are Gods Souldiers in so iust a warre: therefore why do we not arme our selues to maintaine his cause? These and such like speeches, ammimated the people, kindled manly fire in their bosomes and so inflamed thē, that on a suddain, flying to their best defence and guard of safety, Arme, Arme, Arme, was cryed, euery one betooke him to his weapons so that within one halfe howre, all the towne was filled with armed men, the wals giuing as much cause of terror to the countryfaction as the streetes did, because they were as suddenly and as brauely manned too.

The keyes of the gates being seized vpon, in to the Protestants hands, an able and stout watch was presently chosen, and planted for

their better security: the old Magistrates remoued and new put into their places, and (as it often happens in such cõmotions) nothing was left vndone which the rage of people newly liuered from feare, and hauing now the vpper hand of gouernment to themselues, had will to execute, so that all prisons were set open, & all prisoners at liberty to strengthen their side, and fight for them, because they were now rather to do then to deliberate (fury more then the goodnesse of the cause, or as much, leading them) to the Iesuites Cloisters they went, where they slew some, tooke other prisoners, and those who escaped best went away with much dãger of their liues, the cloisters were defaced, Altars throwne downe, Images broken in peeces, & after many violent outrages (accustomed to follow and go along with such popular and guddesse furies of men, fed onely with hate and reuenge, mixed happily with the dissolutenes of others, that ly in waite for such spoile of subiects and Citties) In the end the towne of Aken was surprised & made theirs. And now (comming to capitulations) the Papists would bee content to suffer the Protestants to Preach without the towne: but the Protestants on the contrary part, will not now suffer them to exercise their Masse within the Towne, but thrust them out of the gates.

This quarrell hanging yet in a doubtfull ballance is to be decided by the Duke Brandenburgh, (prince of that country) now beeing in

high

high Germany, what hereafter enlues vpon it I shall (deere brother) God willing acquaint you in writing, and be sorry, if this short relation of our Gulicks seruice, proue not delightful to your selfe, or to any of your friends and my Countrimen, that may read happily the same, I did not more enlarge it,

Farewell from Vtrecht.

FINIS.